

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

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General Notes.

There are 8 Chinese students from
Formosa, in the Dōshisha Academy.

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The 30th anniversary of the Temma
Church, Osaka, Rev. T. Osada, pastor,
was observed Apl 25.

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A cable from New York said that a
statue of Rev. Joseph Nijima, LL.D.,
was to be unveiled at Amherst College,
on the 7th inst.

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A reprint of Dr. Learned's second
volume on the Synoptic Gospels, has
recently been made, the first 1,000

copies of this revised edition having
been exhausted in about 3 years.

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The 26th Annual Conference of the
International Missionary Union will
meet at Clifton Springs, N.Y., Je 8 to
14. The sessions are open to the public.
No other missionary gathering offers
equal opportunities to meet so many
missionaries from so many foreign fields,
and to hear their discussions of present
missionary problems is an eye-opener to
students of missions.

* * * *

In Apl Messrs. Ebina and Watase
engaged in *kakuchō-dendō*, with the
local workers at Kochi, with 15 baptisms
and about 40 *kyūdōsha* (seekers) as a
result. By the way, we used to hear
much about *taikyo-dendō*, a few years
ago, then, more recently, *shuchu-dendō*,
which is no longer fashionable. *Kaku-
chō-dendō* means spreading the Gospel
widely. The Japanese like change or
they like nothing.

* * * *

Attention is called to the fact that
domestic mail for Kobe College, is
often delayed and tagged because "4
Chome" is omitted in the address; this
is much more important than the street
number, but neither is necessary if
"Kobe Jo-Gakuin" is a part of the
Japanese address. Members of the
Mission should take equal care about
other addresses in Kobe. The Business
Agent also emphasizes the need of the
full Japanese address. A complete list
of addresses in Japanese, of all members

PACIFIC
Theological

of the Mission, was distributed to each last autumn. Use this. Copies may be had from the Business Agent.

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The semi-annual meeting of Hyogo *Bukwai* occurred Apl 9, 10, at Nishinomiya. The fact that on Easter, the 11th, the Suma Church was to dedicate a new edifice, heightened the tone of hopefulness. The four Kobe churches decided to push jointly work at the Okuhirano chapel, where Kobe Church alone has been working, for some time, in hope of developing a church before many years, in this large, growing, but unchurched section of the city. Statistics showed 14 churches, 2,019 members (932 male), including 658 absent, 98 adult and 202 infant baptisms, 563 average morning attendance, 328 evening, 827 average for Sunday-school, 141, for weekly prayer-meeting, and total contribution of *yen* 4,057.72 made up of miscellaneous repairs (599.59), mission work (204.09) and running expenses. See MISSION NEWS, Vol. XII. No. 2.

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The Salvation Army has been at work in Japan since 1895, and has long, since won an assured place in the esteem of Christian workers, as well as official recognition on the part of the authorities. In the distribution of funds from the Home Department, a few months ago, for the encouragement of worthy benevolent institutions, the Salvation Army was included in the list of recipients. No little of the respect in which the Army is held by the Japanese public, is due to the character and able leadership of Mr. Yamamuro, a graduate of the Dōshisha, who has been identified with the work well nigh from its beginning. The Army now has 41 places of stated preaching, a Home for Discharged Prisoners, a Rescue Home for women, in Tokyo, a Workmen's Home, a Cheap Lodging House, a Cheap Food Depot for Men, a Home for Destitute Seamen,

at Yokohama, and a large Students' Institute, for boarding young men.

* * * *

Japan is suffering from a serious epidemic of commercial and political immorality. Scarcely a daily paper, these days, but what contains some new "scandal" of this nature. The revelations in the Marine Products Company and the Sugar Trust have been the most serious. Since the famous text-book scandal, some seven years ago, which agitated the empire from end to end and involved many men prominent in educational work, we recall none so momentous as the case of the Sugar Trust. Not only several officials of the company but quite a number of members of the House of Representatives, representing the leading political parties, have been incarcerated on suspicion of extensive bribery in an attempt to influence legislation in the interests of the Sugar Trust. "The judicial inquiry into the affairs of the Japan Sugar Refining Company threatens to have far-reaching ramifications," says the *Japan Mail*. "The men arrested belong to the first rank of politicians and three of the parties are concerned." "The greatest surprise naturally attaches to the arrest of Mr. Yokoi, whose name is familiar to all foreigners, on account of his connection with Christianity. He was, at one time, president of the Dōshisha, in Kyoto, but he subsequently rejected orthodox dogmas and became a free-thinker, his latest public rôle being as editor of the *Nichi Nichi Shinbun*, and he has always been looked up to as a man of the highest integrity. It is very difficult to believe that any charge of bribery and corruption can be proved against such a politician." He was elected from Okayama Ken, and since his imprisonment, has resigned his seat in the House, where he was one of the Liberal Party, which is in the majority and is, in the main, a staunch supporter of the Government. He has also resigned from the Dōshisha board of trustees,

and from the National Educational Society. On Sunday, the 9th inst., the preliminary examination, which had been going on about a month, was ended, and the judge decided to commit all the accused for public trial. Mr. Yokoi is alleged to have confessed to receiving *yen* 2,000 as a bribe, in connection with the bill relating to making the sugar business a government monopoly, as the directors of the Sugar Trust desired. It is estimated that members of the House received some *yen* 90,000 in bribes, while the directors are thought to have spent *yen* 30,000 more in this connection, and other large amounts in unlawful ways. We deeply regret that Mr. Yokoi has been drawn into this maelstrom of suspicion.

* * * *

Many Americans whose income amounts to no more than a few thousand dollars, probably never paid an income-tax, and in states, like Massachusetts, where such a tax exists, many do not even know of its existence. Japan taxes all incomes above \$150, and since the Russian War, the tax has been enormously increased. It is graduated, the per cent increasing, within certain limits, with increase of income. It is certainly a just principle by which the rich pay not only larger sums than the poor, but also larger *proportions* of income. During Apr of each year the tax-payer must send in a written estimate of his income for the year. The income-tax is payable to the national, provincial and local governments, in four equal instalments, in Sep, Nov., Jan., and Mch. The normal national tax is 1% on \$150 to \$250, 1.2% on \$250 to \$500, 1½% on \$500 to \$1,000, 1.7% on \$1,000 to \$1,500, 2% on \$1,500 to \$2,500, 2½% on \$2,500 to \$5,000, then 3%, etc., while the special war-tax is 100%, 110%, 130%, 140%, 150%, 170%, 190%, etc. of the normal tax; this war-tax in no way concerns the provincial and local governments, whose respective percentages of the normal national income-tax are 10% and 35%, which they levy in

addition to the national levies above enumerated. The national income-tax on shares and bonds is uniformly 2%. To take a concrete example, if a man has an income of \$625 or *yen* 1,250, then his normal national tax would be *yen* 18.75 and his special war-tax, *yen* 24.37 or *yen* 43.12 national tax; his provincial tax would be *yen* 1.87 and his city tax *yen* 6.56 or a total for the year, of *yen* 51.55, but last year the Kobe surtax, as the provincial and local income-taxes are called, was 53% of the normal national tax, instead of the regular 45% above calculated. Under four extraordinary conditions, which usual legal rates will not meet, to pay principal or interest of certain loans, to repair damages after unusual calamities, to provide water-works, to prevent the spread of infectious diseases, upon sanction of the Home and Finance Ministers, the local authorities may impose extra income tax up to 12% of the normal national tax, making the extreme limit of the surtax 57% of the former. Last year, at Kobe, the surtax was 53% (the city assessing 43%), very likely because of the prevalence of plague for a long time; therefore the above concrete case worked out at about *yen* 53.06 (\$26.53) or slightly less than 4½% of \$625. An income of *yen* 2,500 would have paid 4.98%. In cases of very large incomes, the per cent paid in taxes is very considerable; an income of \$25,000, would pay 5% normal, and 270% of that, as a national tax, to which the surtax must be added. The excessive extra national income-tax will need to continue some years, till the national finances get into better shape. Formerly, at Matsuyama, and many other places, the bills for national, provincial and city income-tax were presented separately, and, we believe, at different times, making needless expense for collection and unparadonable inconvenience for the tax-payer, tho all income-taxes were then collected in semi-annual instalments. We have not inquired whether this system still prevails in the interior, but at Kobe,

while only two bills—for national tax and for surtax—have been presented and these simultaneously, recently all income tax for one instalment, has been included in a single bill (itemized), thus rendering the collection about as simple as possible.

Personalia.

Born to Mr. and Mrs. Wm. B. Pettus at Nanking, China, on May 1, a son, John DeForest.

Miss Helen Davis returned at the end of April, from visits to her brother and sister in Kyushu.

It is reported that Miss Fannie B. Greene and Mrs. Mary Greene Griffin are leaving soon, for a short stay in the U. S.

Mrs. DeForest left Kobe, Apl 17 to spend some months with her daughter, Sarah Lydia (Mrs. Wm. B.) Pettus, in China.

Dr. DeForest is to give three lectures at the Dōshisha Theological School, May 19—21, on (1) Morals, (2) Religion, (3) Relation between Morals and Religion.

We understand that Edward Forbes Greene, U.S.N., has passed successfully his examinations and is now Lieut. Greene, stationed at the Navy Yard, Charlestown, Mass.

Rev. Henry Loomis left Yokohama, Apl 24, by the *Korea*, for a furlo of a few months. His new address is: 840 Highland Av., Prospect Hill, N. J., c/o Evarts Greene Loomis.

Rev. and Mrs. Wm. Hazen, Mr. and Mrs. Merrill A. Peacock and Miss Anna L. Millard, of our Marathi Mission, visited several of our stations, the latter part of Apl, on their way to the U.S. for furlo.

Rev. Davello Z. Sheffield, D.D., and Mrs. Sheffield, of our No. China Mission, where Dr. Sheffield is president of the No. China College, at Tung-chou, gave us a flying visit, at Kobe, on their way home for furlo, by the *Siberia*, May 11.

Dr. and Mrs. Greene expect to spend their summer holidays at Scituate, Mass., on Mass. Bay, where Dr. Crosby Greene and family, and Jerome Greene and family will also have houses. Prof. E. B. Greene and Miss E. G. Greene will board with their parents. Consul R. S. Greene and Lieut. E. F. Greene are intending to pay a visit there during the summer.

Mr. Cass A. Reed, graduate of Pomona College, and teacher for 3 years in a government school at Yamaguchi, is pursuing his theological studies at Union Seminary, "which is quite a Congregational school, judging by the number of Congregational students here." He gets practical experience as pastor's assistant at one of the large city churches. He was a welcome guest at our mission-meeting last year.

The death, at Toledo, O., a few weeks ago, at the age of more than four score, of Rev. Wm. Ashmore, D.D., removed an able and veteran worker, who had passed about half a century in China, in the missionary service of the American Baptists. His residence, for several summers, at Karuizawa, and, especially, his leadership of the adult Bible-class for two seasons, made him known to a wide circle of foreigners in Japan.

The marriage of Miss Vesta Atkinson to Mr. John Julius Dare Abell, of the International Bank in Kobe, took place Apl 17, at the Kobe Union Church, and was followed by a reception at the home of Mr. Charles Whittlesey Atkinson, 20 Nakayamate, 3 Chome. The best wishes of the Mission go with these friends in their new home, No. 12 Waki-no-hama, a suburb of Kobe. Mrs. Abell will continue to give some time to the teaching of music in the Kindergarten Training School.

Prof. Evarts B. Greene, Dean of the Department of Literature and Arts, at the Illinois State University, finds himself very largely engrossed with administrative duties, since there are about 800 students and over 70 instructors in

the department. His speciality is U. S. history, and he hopes to be able gradually to give more instruction in it. He resides in his own house, over which his sister Elizabeth (our "Beth") presides with such efficiency and acceptableness that Prof. Greene apparently has no idea of supplanting her with a wife.

The Misses Prince, two sisters from Maine, came to Japan in 1886, to engage in the education of Japanese girls, at Tokyo, where they have continued that work without respite, during all these 23 years. Their coming to Japan was arranged by Dr. Hatoyama, and they have spent their time in the service of many of the nobility. Numerous influential Japanese have subscribed liberally towards a memorial for these ladies, who have been eulogized at length in some of the great dailies of the capital, while a cabinet minister's wife, Baroness Goto, a former pupil, has given them a banquet. They now return, full of years and of honors, to pass their declining days in their native land. Their presence in Japan has done much to recommend the Christian culture of American womanhood, to the higher classes at the capital. All honor, to these ladies!

A Vacation Tour.

Ten days from the end of the term, and an unusually long vacation gave nearly a month for the tour. The snail-like pace of a *kuruma* man, on the 3 mile ride to the station in Kyoto, caused the tourist, for the first time in his life, to miss a train, and delayed arrival in Hiroshima, his first stopping place, till 12 p.m., and there was no sleep in the Japanese hotel till nearly 2 a.m. The day, which began a few hours later, was a full one. At 9 a.m. came a *koekishakwai* (workers' meeting), at which 8 were present of 4 different denominations, who listened 40 minutes, to a talk on revivals, and

then each offered earnest prayer for rich spiritual blessing for themselves and Japan. At 4 p.m., came a meeting in the hall of the Forestry Department, where the chief and 45 of his men, listened to an address for nearly an hour. The chief is a graduate of the Tokyo Imperial University, and an assistant is an officer in the *Kumi-ai* church. This Department superintends the planting of 1,500,000 trees in Central Japan annually. In the evening, an address was given in the *Kumi-ai* church, to a full house. The next night found the tourist in a hotel at Moji, where, for 3 nights, there was no sleep until 12, 1, or 2 a.m. Fifteen years ago Moji was a small village of a few hundred people, but it now has a population of 70,000, and is said to have taken away 4/5ths of the shipping from Nagasaki, especially steamers which take most of their coal at Moji, as it is cheaper. The tourist spoke 6 times in Moji, including an address at a workers' meeting attended by representatives of 4 denominations, and one at a lunch given him at the Club, where he met 11 former Dōshisha students, among whom were 2 of the original Kumamoto Band. The Club building costing 300,000 *yen*, commands a magnificent view of city and harbor. Pastor Matsui is working with great earnestness and hopefulness, and several influential men are members of his church. There came to the tourist here an interesting reminder of the first touring he did 36 years ago, when he bought a pony and rode, each week, 20 miles from Kobe to Sanda, to preach, with limping speech, to a company of nearly 20 young men, who nearly all became Christians, and, a little later, formed the Sanda church. Nearly half of this company have "passed over," but one of them, Mr. Watanabe, altho hardly able to travel, from a recent severe surgical operation, came, with his son, from Kurume, an hour's journey by train, and reminisced for 2 hours. We next stopt at Fuku-

oka, where Pastor Nakamura expects his church to become self-supporting in June. Arrangements had been made for 3 consecutive nights' work, but exceptionally cold weather, with driving wind and rain, and 6 nights of broken rest, had bro't upon the tourist a severe attack of catarrh, bronchitis, and other warning symptoms, the third attack of the kind bro't on by touring, within 5 months, and he has learnt that when a man is over 70, altho his heart is as young as ever, and his ability to interest an audience better than ever, yet his body can not go at the same pace it did 20 or 30 years ago; thus the stop in Fukuoka was cut down to 2 days.

Much to his regret, the tourist had to rest a week in-doors, at Nagasaki, during which the Western Kyushu *Kumi-ai Bukwai* met there, greatly to the encouragement and help of Pastor Yamamoto and his flourishing church. The next Sunday was spent in Kumamoto, where the tourist, his wife and daughter, were most cordially entertained in the hospitable Georgia home of Rev. W. H. Clarke, of the So. Baptist Mission. It was a privilege to preach in Pastor Koki's church, to a fine audience, mostly young men, and to meet socially 6 former Dōshisha students.

The 300th anniversary of the death of Gen. Kato, who figured in the invasion of Korea, was being celebrated in Kumamoto, during a 50 days' festival, and the 4 churches were having daily tent-preaching services, each taking a week at a time.

Monday the tourists pushed on by rail, to Hitoyoshi, 40 miles of which journey is thru over 30 tunnels, beside the rapids of the Kuma river, which travelers used to descend in boats. The 2½ mile tunnel is soon to be finished so that the road will be opened thru from Hitoyoshi to Kagoshima, making it easier to reach our Miyasaki station by rail, from the west. The 70 miles from Hitoyoshi to Miyazaki, has to be negotiated by *basha*, a diminutive,

rude, covered wagon, drawn by one pony, in which 4 or 5 persons can sit facing each other, on seats only 8 or 10 inches wide, and so near together that the knees of a good sized man reach across to the opposite seat. We here ran across a rare jewel of Asiatic consistency. Four persons pay 4 *yen* for a *basha* over the range, to the next *basha* station, Kakuto; they are allowed 25 pounds of baggage each or 100 pounds. If 3 persons pay 4 *yen*, they are allowed an increase of only 25 pounds of baggage, 125 pounds, i.e., in lieu of 1 adult passenger, they can take only 25 pounds of baggage. It was impossible to make the police, who made the rule, or the head of the company, who enforced it, see any inconsistency, while for extra baggage nearly twice as much was charged, weight for weight, as for passengers. All of which shows there are localities in Japan where the people are still living in the pre-Meiji era.

J. D. DAVIS.

Baka Yaro!

[Strong winds are prevalent in many parts of Japan, during the Spring months—not infrequently producing that unpleasant, nervous wear and tear, which comes from a wind which makes the forehead ache from constant, tho involuntary contraction. As a consequence of these winds it is common to read of serious conflagrations, destroying hundreds of buildings at a time. Otaru recently has been visited by such a fire, which consumed nearly 750 houses. Fortunately none of the property of the *Kumi-ai* Christians nor of the missionaries, was burnt, tho the fire came up to the house of one of our prominent Christians, burnt his fence and gave the house a good scorching. He had removed all his goods and abandoned the house; after the fire was over, his surprise was great to find the house standing and essentially uninjured.—EDITOR.]

In accordance with the vote of the Otaru church at its annual meeting, the Sapporo station has undertaken to join the church in opening a new

chapel in the populous south end—the growing end—of the city, about a mile away from any other Christian work, and near to the Mission house. The management of the work itself and most of the financing of it, will, for a time, at least, necessarily be in the hands of the Station, but the officers of the church and other members, have taken a very lively and gratifying interest in the details of securing and fitting up a house.

The immediate region is peopled with a very various population. Most of the teachers of the Middle school are scattered within a short radius, there is a whole block of the lowest class of teamsters, and there are one or two prosperous shops and a factory within a few doors. The place is near where several of the country roads reach the town, and but a little way from Otaru daily market. The building itself is pretty nearly ideal. Not only is the preaching space ample—floor space of 30×24, of which 12×12 is accessible with foot-gear on—but the house is of unusually fine workmanship for this region, and has isolated and convenient quarters for the residence of the caretaker. The rent is extraordinarily small, and could certainly never have been hoped for, but for the courtesy of the owner, a “new-rich” farmer. By a singular coincidence the street is *Shintomi Cho* (New Wealth Street).

The opening took place on Apl 3 and 4. It was so uncertain that arrangements could be completed in time, that there was little or no advertising, except two posters put up, on the morning of the day, and the better one of neighborhood calls, entirely unsolicited, by a very busy business man, who lives over a mile away.

Every one was good like that. Dr. Rowland, just back from a rough and wearying tour, came down, the pastor of the church came over, just before his very busy Sunday. One of the business men of the church consented to speak. At the appointed hour hardly any one

was there. A bunch of children around the door, showed we were not forgotten. In a few minutes, however, we were able to begin with about 100 hearers, of whom half were children. Past threads of work gathered themselves together. The boys who had killed so much of our Sunday-afternoon time, with their desultory gathering to sing, and apparent absolute indifference to serious things, turned up, and the gang became a rousing choir. We were glad we had taught them.

Two sermons went off with smoothness and very good attention, but just before the third, and during a hymn, we became aware of a rival voice shouting derision. When Dr. Rowland began to talk, the rival shouts (inspired, as was afterwards explained, by only one *go of sake*) became articulate. “Fool!” (*Baka yaro*) “Dog!” “Russian!” “Shut up!” and the like, in such rapid succession, and so loud, that Mr. Rowland could, with difficulty, make himself heard. One or two impulsive attempts on the part of Christians, to interfere, were checked by the leader of the meeting, with the result that the interruption turned to our account; for the audience, at first amused at our quandary, soon grew tired of being disturbed. They wanted to hear Dr. Rowland and said so—a decided step forward. A policeman living in the neighborhood, came in plain clothes, and got him away without disturbance. The audience meanwhile was committed to approval of our work.

Sunday’s service was announced on Saturday night, but not posted at all, and the attempt to have it noticed in the paper failed, through the failure of the paper to issue that day. Nevertheless we had a better time than the night before. Over 40 were counted in the 12×12 standing place, over 70 on the mats, and shyer people at all the windows. There was only one speaker, a foreigner, but the listening was eager and the inquiries as to when the next meeting was to be, were apparently

sincere. The gang was there in fuller force than before.

SAMUEL C. BARTLETT.

Hyuga Gets Busy.

VISIT TO OBI.

In answer to special invitation Mr. Takahashi and I visited Obi, Mch 2, and spent several days there. It was a time of large county gatherings,—exhibition of school products and school athletic contests, farmers' exhibit, Red Cross Society Meeting, and women's patriotic society. These meetings lasted a week and brought nearly every body in from the country to see the interesting sights and events. The church made use of the opportunity for selling Bibles and Christian books. The chief purchasers were school-teachers and students. Success was not as great as anticipated, tho a good many were sold. It was thought that it would be a good opportunity for special evangelistic meetings and we had them every night. But the Obi people were too overwhelmed with entertaining the crowds, and the crowds were too overwhelmed with being entertained, to give much attention to things religious; and tho we had good audiences, yet no better than at ordinary times of special meetings. But some new ones, especially teachers from the country, came to the meetings.

A COMPOSITE SOCIAL.

One item of the week was the meeting together in an afternoon social, of all the priests and preachers of all religions, who were in town, Buddhists of three or four sects, Shinto priests and three of us Christian preachers, 15 in all. We talked, smoked and drank *sake* together, for several hours, all except the Christian part. In the good-fellowship of the occasion differences of religion were overlooked, and we found ourselves all men very much alike in most things, and deserving of mutual respect and cordial coöperation in helping to make

the world better. As usual in non-Christian social gatherings, frequent exchange of *sake* cups was considered essential as an expression of good will. The Christians succeeded in getting along without drinking, or losing caste thereby. In one case tea was accepted as a substitute for *sake*. Cordial good will toward us was evident all thru the meeting, and when we left, after four hours, the rest gave three rousing *banzai* for Christianity.

FUKUSHIMA.

After the meetings at Obi, Pastor Hanazaki and I visited the Fukushima field, and had meetings in four of the towns. They were the best meetings, in all the places, that I have ever seen there, both as to attendance and earnest listening. We found three ready for baptism. A meeting at Aburatsu was but slimly attended, for weather and other reasons.

KAKU CHO DENDO.

On Mch 26, Mr. Kato, editor of the *Kirisutokyo Sekai*, and Pastor Morita, of Tsuyama, began a series of meetings in Hyuga. They gave two days to Hososhima, one to Mimitsu, two to Takanabe, one to Tsuwa, four to Obi, five to Miyazaki and one to Miyakonojo. Mr. Sawamura, of the *Dendo Gwaisha*, also helped in the Miyazaki meetings, and, later, at Sadowara, Tsuwa, Takanabe, Obi, Fukushima, Miyakonojo and Kobayashi.

Tho no large numbers were baptized (3 in Obi and 13 in Miyazaki), yet the meetings have given a new impulse to the work, and a good number are preparing for baptism.

EAST KYUSHU BUKWAI ORGANIZED.

One object of Mr. Sawamura's coming was to attend the organization of the East Kyushu *Bukwai* (association). Till now all Kyushu has met as one *bukwai*, and that only a *kari bukwei* (temporary association), because the conditions of having two self-supporting churches in

the territory, did not exist. But, in fact, the expensive distance between the two sections has always made the *bukwai* meetings practically local—east or west. Now both sides can meet the conditions of full *bukwai*, and each has organized separately. The east side includes Oita and Kagoshima provinces, as well as Hyuga, tho only Hyuga has any *Kumi-ai* churches.

TAKANABE.

Mr. Takahashi visits Takanabe twice a month for four or five days, each time. The church pays all the expenses of these visits and is greatly satisfied with his work. Church attendance, morning and evening, when he goes, is large, for that place. Sunday-school is so large that it has to meet in two sections. The towns-people, mainly non-church-members, as an ethical culture society, employ Mr. Nishiuchi, formerly an evangelist in the Okayama field, to teach morals, and otherwise help improve the moral and social condition of the town. Mr. Nishiuchi, is in sympathy with, and coöperates with the church, and family Bible-teaching is a part of his program.

The work at Tsuwa is in a specially encouraging condition. They plan to put up their new church during this year.

We have all been glad of a recent visit from Dr. and Mrs. Davis, Merle and Helen. Helen stays on for some time.

Mrs. Clark's family of school girls is increasing; she has nine girls now and room for, and prospect of several more.

C. A. CLARK.

The Woman's Annual Union Prayer Meeting.

Among the many changes in Japan, in the last thirty years, it has been most interesting to watch the development of the spirit of self-reliance, and the ability to carry forward large enter-

prises by concerted action, on the part of the women. This new spirit is seen in many ways, the remarkable work of the women in connection with the Red Cross Society, during the war, the large "Women's Patriotic Society," schools and many other enterprises conducted by women.

The earliest development of this spirit was in the Christian churches and the annual "Woman's Union Prayer Meetings," which have been held for twenty-five years past, have had a great influence in teaching women that they are all one great family in Christ, that they can get help and inspiration from each other, that they can conduct large meetings, that they can speak in public, that they can do efficient work as a united body of Christian women.

The beginning of this movement in 1883, was at the instigation of some of the earlier missionaries, especially Mrs. True and Miss Youngman, of Tokyo, and Mrs. Pearson, of Yokohama; and from that time, once or twice a year, these meetings have been held in Tokyo and Yokohama alternately. The following year a similar meeting was held in Osaka, and in 1885 the Osaka ladies, Mrs. Miyagawa and others, consulted with the ladies of Kyoto and Kobe, and it was decided to hold a union woman's meeting, of all denominations, twice a year, by turns in those three cities. Later, the meetings were made annual, on the first Saturday in May, and the field was very much enlarged, invitations being sent to all the churches westward, as far as Okayama and Shikoku, and eastward, as far as Nagoya. These meetings have been attended by 400 to 500 women, but, in order to give the many women who cannot attend, something of the inspiration of this union work, local meetings have been held, either on the same or the following Saturday, with the same subject for prayer and discussion.

The method of conducting the meetings varies somewhat from year to year, but an account of the one held

in Osaka Church, May 1, will give an idea of them. Mrs. Ninomiya, the leader, announced the subject of the day, "Lord what wilt thou have me to do," and five minutes were spent in silent prayer. After the opening exercises the roll-call of the churches and schools, was read, and the visitors from out of town, 133, went to the front, and stood in a body, to receive the address of welcome; short, pithy addresses were made by Mrs. Kōki, by Miss Moriya, of the Loyal Christian Temperance League, by Miss Watanabe, President of the Woman's (Congregational) Missionary Society. The main address of the morning, by Miss Bradshaw, of the London Seamen's Mission, was clear, concise and inspiring, and gave the key-note of the meeting—the necessity of repentance and heart-searching, that we may hear our Lord's commands. After lunch together, the afternoon session was addressed by two pastors, one speaking on Woman's Responsibility, and one on Consecration. Altho there were so many addresses, the main purpose was never lost sight of, and, both morning and afternoon, there were many brief, earnest prayers.

Many similar, tho necessarily smaller, meetings were held in different provinces, but the one in Hokkaidō, being somewhat different in scope, demands a separate account. With the characteristic thoroughness and vigor of that northern island, the work is much more systematized and capable of practical results. Delegates from the women's societies of the whole island, meet for 2 days, in some central place, the expenses being borne by a common fund, all the visitors being entertained free of charge. There has been an average attendance of 250. A clear, statistical table is printed beforehand, comprising reports of all the 30 societies, the nature and number of meetings held, collections and disbursements, and other matters of interest. By means of these meetings the work of the women is unified and greatly stimulated. GERTRUDE COZAD.

Tenth Anniversary of Airin Church.

The first pastor of the Airin Church was Mr. Takenouchi Jinkichi, who did very good and faithful work, until his health failed and he had to resign. He also preached and taught Bible classes in Nishijin, which was then a part of the Airin work.

After him came evangelists and theological students, but under so many different leaders the work did not prosper as it should. For the last three years we have been blessed with a good, faithful pastor in Mr. Mitani Koichi, formerly in the Sendai field. Under his practical, enthusiastic leadership the church has new life and vigor. We have 59 church members, a woman's sewing society and a girls' club.

April 11, 1909 saw a happy company of men, women and children gathered in the Sōai Kindergarten building, to celebrate the tenth anniversary of the formation of the Airin Church. A large bouquet of beautiful magnolias standing by the white, draped communion table, and a spray of flowers over the picture of Dr. Gordon, in whose memory this kindergarten was built, were the only decorations. Dr. Gordon was present at the formation of the church. His tender counsels and unfailing helpfulness, are still held in warm remembrance by many a man and woman in the church and community.

After the usual opening exercises of music, prayer, and reading of Scripture, Mr. Mitani spoke to the children, and, after the singing of a hymn, written for the occasion by one of the church members, and a gift from the church, to each child, of a box of cake, they were dismissed. Then came a business meeting, to discuss ways and means of becoming independent. Following this came messages of congratulation from Kyoto Station, and absent church members. Ten very short speeches were made by men who had united

with the church during the last ten years, one for each year. Three of these men had been boys in the Sunday-school; Mr. Mitani's sermon followed, a simple, earnest appeal to the church that, having built on the sure foundation of Christ, they should press on with greater zeal, greater hopefulness, for the next ten years' work. He urged them to work more for other people than they had in the past, and so, in helping others, be blessed themselves. After this, with hearts full of hope, praise and thankfulness for all the blessings of the years gone by, we celebrated the Lord's Supper, and the tenth anniversary of the Airin Church was ended.

(MRS.) AGNES DONALD GORDON.

Maebashi News Letter.

At the graduating exercises of the Girls' School, Meh 25th, a good number of the friends of the school were present to share in the joy of the thirty-one regular graduates, and that of the five from the sewing course. The Principal's financial report to the Committee, in the afternoon, revealed the interesting fact, that, for the first time in the history of the school, there was a balance in the treasury. The present administration has been in charge but one year and one term. It is interesting to note that during this time the missionaries have not been asked to contribute any thing to the running expenses. The friends of the school were invited to inspect the new two-story dormitory, opened in January. This will hold thirty girls and fills a long-felt need. It was made possible by three Christian men, who appreciate the good work the school is doing.

The Kindergarten has been doing some house-cleaning, and starts the new school-year with new teachers throughout. The former Japanese head (*setsuritsusha*) has resigned, and Miss Griswold, as the representative of the W.

B. M., has been appointed in her place. The prospects for the Kindergarten were never better, and we look forward to its becoming a more directly Christian agency than has been possible hitherto.

The Maebashi church has been favored with some splendid evangelistic sermons from Messrs. Ebina, Miyagawa and Makino during March and April. Mr. Ebina always receives an enthusiastic welcome in Jōshū, and on this, his first visit since his return from America, the greeting was especially hearty. In the three days, he gave five splendid addresses, but I doubt if he is better understood by the common people than were the prophets of old by those to whom they spoke.

Messrs. Miyagawa and Makino came Apl 8, and stayed five days, preaching to good congregations every night, and to various special meetings by day. Mr. Makino's Bible-talks, each morning, from seven to eight, were greatly appreciated by the Christians present. Among the special meetings were one for blind men, one for lawyers, and one for women, gotten up on a day's notice, with 50 present, one half of whom were not Christians. Then there was the annual meeting (Union Prayer Meeting) of the Christian women of the province, with 100 present. The visiting gentlemen gave the women much food for thought.

At the March meeting of the W. C. T. U., the head of the Health Dept. (*Eisei Kwaicho*) gave a most instructive lecture on tuberculosis.

The few Christians in Sano were eager to have some special evangelistic services, so, with the help of the Station, this was carried out, beginning Apl 12, for five days, with Mr. Tsunashima, of Tokyo, in charge. Both the missionary and the Maebashi pastor gave their services, as needed. The Christians were refreshed, and twelve new members were added to the Church.

The touring missionary is "in the saddle" a large part of the time. The

Agatsuma church is now without a pastor. The missionary has supplied since March 1st, by preaching, in turn, for one of the local pastors, who goes to Agatsuma for that day. This has the advantage of giving all the men in the field, an opportunity to see and know the conditions of the vacant church, at first hand.

Mr. Matsumiya has given up the Normal School boarding-house, in which he has been interested for three years. The large number of men they were obliged to take, and the increasing interference of the school officials, made it impossible for him and his wife to carry out their plans. They were not content to be ordinary boarding-house-keepers.

The Orphanage has, for some months past, been looking for land to start a farm-colony. Failing to secure the needed land in Jōshū, a young couple has gone to Hokkaidō to make a beginning.

The Maebashi Sunday-school is unusually enthusiastic, this year, over the lessons in Acts. Miss Griswold's faithful work in teaching the teachers, is having its effect.

(MRS.) MARTHA CLARK PEDLEY.

Misses Talcott and Wainwright's Visit.

Tottori the isolated, bids fair to rival the ports in the matter of visitors, two from the great outside world having come in April, and one promising to do so in May. To be sure these all come in the performance of duty—but what could be more heartening to the inlander than the coming from outside of those who can and will help along the work he loves? The visits of our two sisters are due to their membership on the "Outlook and Evangelistic Committee"—long may it continue, a blessing to us all. Miss Talcott traveling from east to west, and Miss Wainwright reversing, they met at Tottori for a big women's

meeting, which they both addressed. Miss Wainwright, whose fame as a cooking-teacher had preceded her, was given the opportunity to practice her arts on Mrs. Warren's usual class of 25.

Miss Talcott will be long remembered by the dozen normal students, to whom she spoke, by the girls of Mrs. Warren's Bible-class, which she twice taught, by the "three little maids from school," who came daily for a week of her stay, to be taught English and the Bible, and lastly by the 180 girls from the Girls' School, who, filling the Warren rooms and veranda to overflowing, listened for an hour, to Miss Talcott, and for another, to a concert by foreign talent.

The mark change in the general attitude towards Christianity, is well shown by the willingness of the principal of the government girls' school to send into the class-room of the 11 classes, a written invitation for the girls to come to the Warren house for this occasion.

But the old Christians, upon whom she called and whom she urged to reconsider their relations to God and the church, will probably remember her longest. Having been, with Mrs. White, the first resident missionary in Tottori, there was a good number of these old Christians to welcome Miss Talcott. This calling work occupied the largest part of the ten days' stay.

The visits to the out-stations were shorter, but filled full of well-seized opportunities. Both ladies stopped at Aoya, to help on this work, which, this winter, has been carried along prosperously by the station teacher; and Miss Wainwright was present at the baptism of the second pair of Christians there, being the son of one of the first pair and the daughter of the second. Good congregations, too, greeted the ladies at Kurayoshi.

At Yumura, Miss Wainwright's 30 hours had two meetings to their credit; while Miss Talcott, besides the regular Sunday services and Monday evening meeting, also had meetings at Chiwara, two miles, and at Hamasaka, six miles

away. To look back to Miss Talcott's arrival in Japan, Meiji 6 (1873), seemed to the Christians, as well as to us younger missionaries, a glance at another world. While touring with her one realized as never before the reverence accorded to a long and well-spent *youth*. In Japan it is an honor instead of a rudeness, to introduce your guest as being over a certain age.

April and May are bringing glorious weather to Tottori. But this year they also brought on with regrettable swiftness, the day when the Bennett family leaves us for the home land.

C. M. WARREN.

A Kobe College Graduate's Experience.

Miss Tokura, who was to go back to Sendai, and I started from Ueno-station by the train which left Tokyo on the sixth of April, at eight, on a bright morning. Reaching Sendai at seven in the evening, I left Miss Tokura and went on to Sapporo alone. Of course I was in a third class car, so it was very inconvenient to sleep comfortably. But being a good sleeper I slept very well through the night. When I woke up next morning I noticed that it was a stormy day. The train was to reach Aomori at seven in the morning and I wanted to buy *obento* before seven, but I could hardly open a window, so I did not desire to have my breakfast in the car. As the train came near Aomori I wore my rain-coat and packed my baggage nicely so that I could get out at any time. The train was an hour behind time when it reached Nonai-station which is about one mile from Aomori city. After the train left Nonai-station I found many roofs of the small houses were blown off. About a mile distance from Nonai-station, the roof of my car was suddenly blown off and at the same time seven cars out of nine were blown off the track. After a moment the screaming of children was heard. I was sitting at

the left and when the car fell down to the right I was above the people and as the roof was taken I could easily get out without any injury while the people in other cars broke windows to get out. At first I came out without anything in my hand, but later I remembered that my mittens which were given to me by a dear friend should not be lost, so I went into the car to find them and happily I found them. I did not lose anything except two hair pins and a time-table. When I got out I found a dead old man laid with a cloth on his face, a lame gentleman, a bloody faced man putting his hand on the wounded place and asking for a piece of cloth and little children who go to school in Aomori crying in the hard storm. Next I saw that the steam engine had gone a distance about twenty chains from the first car and stopped just before a bridge and that some of the cars were blown down into the water. I determined to go to Aomori on foot taking my baggage which was quite heavy, but it was so hard a storm that I could not even stand up. I with a few people were resting under a tree but the branches were broken, so we left there and came to a farm. Without breakfast I was very cold but fortunately a little school boy offered me his *obento* saying "I took my breakfast please eat my *bento*." I heartily thanked him for his kindness. After about an hour's rest I started for Aomori-station with my baggage on my back.

(Miss) ETSU AI.

[The *Kobe Herald*, Apl 8, had this item:

"A train which left Ueno station, Tokyo, at eight o'clock on Tuesday morning for Aomori, encountered a severe storm at about the same hour yesterday morning, when between Nonai and Uramachi, some 450 miles from Tokyo. Eight cars including mail and passenger cars and the brake van were over-turned, and one passenger was killed, while twenty-three passengers and a train boy were injured, some of them seriously.

"A relief train, with doctors and nurses, was at once sent to the scene of the accident from Aomori, and emergency treatment was given to the sufferers. All the passengers

were subsequently taken to Aomori, where the severely injured were sent to hospital. It is said that the authorities are searching for several passengers who sustained slight injuries and are supposed to have started to walk to Aomori before the relief train arrived."

Miss Ai graduated from the college course at the end of Mch, and was returning to her home at Sapporo, where she soon went into the country with Mrs. Rowland, on a 10 days' tour, and made her maiden speech at a Christian service for women. The above account is interesting, not simply because of the incident described, which is not a unique event in Japan, but also because it shows Miss Ai's ability to compose in English, her excellent grasp of the idiom, her generally correct orthography, and, incidentally, it's a sample of the work of Kobe College. We print the whole just as she wrote it, without correcting the few slips here and there apparent.—EDITOR.]

Hokkaidō Notes.

April 8th marked the completion of ten full years of the pastorate of Rev. Mitsugorō Nakayama, in the Moto-Urakawa church. The church, at last reports, was planning to celebrate the event on the 18th, with feasting and presentation to the pastor of some memento. A month earlier the church welcomed 8 new members on confession. Mr. Nakayama looks forward to the next decade with new hope and courage.

The pastorates of Rev. Tomo Tanaka, in Sapporo, and of Rev. Giichi Sugiura, in Asahigawa, also exceed ten years.

At its annual meeting in January, Sapporo church voted to build a new edifice and provided for the appointment of a committee of ways and means. This committee duly constituted, presented to a special meeting of the church, Apl 25, plans of operation, and very tentative plans of the proposed building. The report of the committee was accepted by the church. It is proposed to build within 3 years, at an expense of 12,000 *yen*, including the cost of a site.

Urakawa and Immanuel churches have also new meeting-houses completed, but not yet dedicated.

In Mch there were 30 baptisms in six of our Hokkaidō churches.

The Hokkaidō *Kon Wa Kwai* (practically a local missionary society, composed of *Kuni-ai* churches and of congregations associated with the mission) aided the Tokachi Church, Obihiro, in a series of special meetings, Apl 16—18. Pastors Namba and Tanaka were sent by the *Kon Wa Kwai*, and did most of the public speaking. Mrs. Rowland and Miss Ai were present, and among other services rendered, assisted in the organization of a Woman's Society.

The work in Tokachi was begun as late as July, 1907, and the congregation is still small. But there was, as a result of this special effort, one request for baptism, several seekers and many more turned toward the Truth. An exceedingly fruitful part of Mr. Uchida's work is in the outlying districts, where he has in hand, many centers of Christian influences.

G. M. ROWLAND.

Two Days with Shimada Saburo in Tsuyama.

A few words in regard to the man himself will not be out of place. He has represented the city of Yokohama, in the lower house of Parliament, since its first session. He is one of about 15, who have thus served continuously for 20 years. An author of note, for many years editor of the Tokyo *Mainichi*, he is one of the forceful personalities of the political world. A man of strong convictions with courage to uphold them, from the first always in opposition to the Government, in the interests of the common people, he may be called the John Bright of Japan.

Thanks to the influence of Deacon Tateishi, who was formerly associated with him in the House of Representatives, the citizens of Tsuyama had the privilege of hearing this much-in-demand, public speaker. The immediate occasion of his being in these parts was an uprising of

the farmers in Hiroshima Prefecture, in opposition to recent regulations of the governor. These required, under penalties of punishment, that the seed rice in preparation for transplanting, should be planted by communities, instead of by individuals. This plan prevails in many districts, *e.g.*, in Okayama Prefecture, but seems, in general, to be impracticable in the neighboring one. Mr. Shimada was summoned there as champion of the peoples' rights. He addressed a meeting of 15,000, who had come to Hiroshima to protest. He was advertized to speak at Tsuyama Church, Friday eve, Apr 23, but was side-tracked in Okayama, by his friend, Mr. Hattori, member of the House from that city, to speak to the medical students. Hence he did not reach Tsuyama until Saturday forenoon.

After a half hour's rest at the hotel, we went to the Middle School, where he spoke to the students. I was impressed with the task which the new school arrangements lay upon a speaker, in the great difference in age of the students. Formerly the whole school was comparatively close in age. Now they may enter at 13. It seemed like a Middle School, with a grammar school wing attachment. Many of the boys were so small that when seated, their feet failed to reach the floor. At 3 p.m. a meeting was held in the public hall of the city, on the castle hill. We could not furnish him such an audience as he had at Hiroshima, for obvious reasons, but the number was near 1,000. The subject of his address was, "Know the Times." With apt illustrations from the history of ancient and modern nations, he inculcated the need of industry, frugality, high ideals and moral purpose, if the national life is to be maintained unimpaired. He laid special emphasis upon the need of the self-sacrificing spirit.

In the evening a banquet was given, at the leading hotel, in his honor, at which 40 of us sat down. In his speech of welcome the Mayor said that, out of deference to the guest's temperance principles, no *sake* (liquor) would be served. This

is the first occurrence of such an event in the history of Tsuyama. The number of Christians present was 7, including Mr. Shimada. He has no hesitation about showing where he stands. In his response, after thanking them for this consideration for his views, he seized the opportunity to explain his experience and attitude on the question. Later he stated his position on the emigration problem, *i.e.*, Korea and Manchuria can not furnish the needed field for expansion, both because of limited area and the races already there, but Brazil furnishes a most inviting field in every respect.

Sunday morning he spoke at the Girls' High School; in the afternoon, before the Women's Society. In the evening, the church was packed full, even the entrance hall being filled with men, standing. His subject was, "The Doctrine of the Kingdom of God." His address was based on, "Thy Kingdom come. Thy will be done, as in Heaven, so on earth." Drawing from the lives of Chinese Gordon, Wilberforce and Lincoln, he showed the application of the doctrine to this present life, and its constant fulfilment in the progress that is being made in righteousness, peace and truth, towards its full consummation.

He has left a powerful impression in the community, which can not fail of being a great help in the work of our church.

SCHUYLER S. WHITE.

Attendance at Mission Girls' Schools.

The impression was abroad, during the winter, of a general falling off, in attendance, at mission girls' schools, and that much smaller entrance classes might be expected in Apr. Two main reasons were assigned for these conditions, the severe financial depression, and the attitude of the Educational Department in discouraging the form of girls' education, prevailing during the past decade, and favoring greater emphasis on feminine industrial education. The Osaka papers, *e.g.*, in *Mch*, called attention to

the great decrease in applicants for admission to government girls' schools, and the same condition was much talked about in other cities. We have ascertained the actual condition at the beginning of the school year, Apl, 1909, at various mission girls' schools, and it seems to show that, till now, these have not been materially affected for the worse. It is only fair to say, however, that another year or two may show a downward tendency, since popular movements in education, are not usually felt so quickly in mission, as in government schools. But if the hard times are the chief factor, as we are inclined to believe, we need have no special apprehension about attendance at our girls' schools, unless the financial situation fails to right itself within a year or so.

The Baptist Soshin Jo Gakko, Yokohama, had 17 new pupils in Apl, 1909, as against 7, in 1908. 1908 was an exceptionally bad year for the school, as the usual entrance number had been 20 to 30, including those in a two-year preparatory department. This year the latter was entirely abolished, yet in spite of that, 17 girls entered the school.

The Dutch Reformed Ferris Seminary, Yokohama, had 45 in 1909, as against 37 in 1908, but notes a slight falling off in general attendance, due to the hard times.

The Presbyterian Joshi-Gaku-in, Tokyo, had 50 in 1909 and "about" 40 in 1908.

The Methodist Aoyama Jo-Gaku-in, Tokyo, had 65 in 1909 (17 *semmonka*, 48 *kōtōka*), as against 96 in 1908 (36 *semmonka*, 60 *kōtōka*). It is thought the decrease in their higher course, may be due to the increase of government girls' high schools in the interior and to the tendency toward industrial education. But the attendance in the mass is about the same as last year, i.e., 1909 shows a total in *semmonka* of 68, *kōtōka*, 202; 1908 had 65 and 215.

The Baptist school, Sendai, reports 1909, 15; 1908, 6. Last year's small number is attributed to the fact that the

school had not taken steps to secure government recognition. "This year all schools have less applicants than usual, but we have come up again, due to change in our course of study, and to our talking *ninka* [official recognition by the Educational Department], for which we have applied." At most they could receive only 20 new pupils, and 15 is regarded as a very favorable number in this unfavorable year.

The Congregational Kyoai School, Maebashi, has 65 new pupils in 1909; there were 55 in 1908, and this school is decidedly on a more substantial basis, both financially and in regard to public esteem, than a year ago, as Mrs. Pedley's article elsewhere will explain.

The Congregational Dōshisha school has 51 new students this year, against 56 last. The decrease is attributed to hard times, possible increase in government and private girls' high schools, and, in case of the higher course, to the fact that the Minister of Education "discourages pure culture and favors practical studies."

The Presbyterian Wilmina school, Osaka, had 39 this year, with a possible 41; 55 in 1908, and the decrease is assigned to the hard times.

The Congregational Baikwa Jo Gakko, Osaka, received 42 this year, but only 27 last. The latter abnormally small number was due to purely temporary conditions, owing to the removal of the school to a new site in the suburbs; but neither year is regarded as typical, for the school has not yet recovered from the temporary disadvantages of removal. It was tho't the new grounds and buildings would attract more this year, but the hard times prevented.

The Congregational Kobe Jo Gaku-in received 63 new students in 1909, and 47 in 1908; in 1909, 10 entered the *semmonka*, 1 from another school and 9 from the school's *kōtōka*; in 1908, none from elsewhere entered the *semmonka*, and 9 entered from the *kōtōka*. Total, *semmonka* (1909) 27; (1908) 26; *kōtōka*, (1909) 178; (1908) 189.

The Baptist Hinomoto Jo Gakko, Himeji, has 17 new students this year, and had 16 last.

The Congregational school, Matsuyama, simple gives the totals in school, 1909, 97; 1908, 86, which shows 11

more (presumably) new students this year than last. There has been a small steady gain since the Mission took charge of the school, a few years ago.

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